

This is the path of right

Or

Conference of Ulama¹ of Baghdad

Author:

The famous historian

Maqatel ibn Atiah



In the name of Allah the Compassionate the Merciful

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Preface

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¹ body of teachers or learned men of the sacred Islamic law

We are indebted to Allah in that He bestowed us the wisdom to distinguish right from wrong and granted us to be among seekers of right and righteousness.

Praise to Allah that endowed us the friendship of Prophet Muhammad (peace be upon him and his progeny) and his progeny (peace be upon them) so that under the light of their guidance we can ride on the ark of salvation and walk through the path of redemption.

The book before you, is the translation of the book under the title of “Mo’tamar ul-Ulama al-Baghdad” written by Maqatel ibn Atiah, groom of Nizam ul-Mulk Tousi, which is translated and printed in several languages and has been able to guide many people although it has a small size with compact discussions.

As you will see, this book is a discussion between Shia and Sunni Ulama in the presence of Malik-Shah Seljuk and his wise minister Nizam ul-Mulk Tousi.

While studying this book you will discover that many concepts that are titled as “order of Allah” or “tradition of Prophet Muhammad (PBUH&HP²)” are against the order of Allah and tradition of Prophet Muhammad (PBUH&HP) and are nothing except distortions and counterfeits.

² Peace be upon him and his progeny

We hope that all Muslims of the world, having discovered the truth and the right path, free themselves from any imposed distortions on Islam and hold fast to the rope of Allah to rescue themselves from deviations and make progress towards the light and guidance, En-Sha'-Allah (God willing).



An excerpt from the supplication (ziarah) of Amir ul-Mu'minin³

³ Bihar al-Anvar: vol. 100, pp. 345, al-Sahifah al-Mobarakah al-Mahdiah: pp. 585

O pure leaders

O eternal divine lights

O eyes of Allah among creatures

I am waiting for your commands and your government

I am with you, not with others against you

I believe in you and I hate your enemies



In the name of Allah
the Compassionate the Merciful

Praise to the one Allah, and greetings be upon the Prophet, that
Allah blessed him to be mercy to the world; namely Muhammad

and greetings be upon his infallible progeny and to those of his followers and supporter who were obedient to him.

The book before you is translation of the book titled "Conference of Ulama of Baghdad" in which Malik- Shah Seljuk had gathered all of Shiite and Sunni Ulama under the supervision of Nizam ul-Mulk Tousi to initiate a conference.

The story is that Malik- Shah Seljuk was not a dogmatic, dictator, or imprudent kind of person who blindly imitate his ancestors, rather he was a young person who liked research, knowledge and researchers; but he also liked junketing and hunting.

Nizam ul-Mulk Tousi, his minister, was a sage and pious man and was in favor of good activities and researched about truths, who also loved and respected the family of Prophet Muhammad (PBUH&HP).

He established the Nizamiyah School in Baghdad and set up a monthly payment for researchers.

One of the great Shiite Ulama named Hussain ibn Ali Alawi, who was one of the greatest Shiite Ulama of that time, went to visit Malik- Shah Seljuk and while returning from his visit, one of king's attendants ridiculed him.

The king⁴ asked the attendant: Why did you ridicule him?

The attendant answered: King! Didn't you know that he is one of those infidels that Allah is wrathful on them and has cursed them?

The king said surprisedly: Why? Is he not a Muslim?

The attendant replied: No! Never; the truth is that he is one of Shias.

The king asked: What does Shia mean? Is not Shia one of the Muslims branches?

The attendant replied: No! Never; the truth is that Shiites do not recognize Abu-Bakr and Umar and Uthman to be the caliphs and the successors of Prophet Muhammad (PBUH&HP).

The king asked: Are there Muslims who do not recognize these three persons as the successor?

The attendant answered: Yes! Only these Shiites have such an opinion.

The king asked: Why people call them Muslims despite the fact that they do not recognize these Sahaba (companions of Prophet Muhammad (PBUH&HP)) as the successors?

⁴ Henceforth the king refers to Malik- Shah Seljuk

The attendant said: That is why I said that this man is one of infidels

The king deliberated for a while and then said: Nizam ul-Mulk the minister must be called to come here so that we can understand what the truth is.

The king called the minister and asked him: Are Shiites Muslims?

The minister answered: Sunnis differ on this issue; some of them recognize Shiites as Muslims, it is because Shiites testify to the oneness of Allah and recognize Muhammad (PBUH&HP) as their Prophet and they also perform the prayer and the fast; but some of Sunnis recognize Shiites as infidels.

The king asked: How many Muslims are Shiites?

The minister answered: I don't know the exact numbers of them but about half of Muslims are Shiites.

The king asked: Are half of Muslims infidels?

The minister answered: Some Sunni Ulama think that Shiites are infidels but I personally don't believe that they are infidels.

The king asked: Minister, can you gather the Ulama together so that we can comprehend what the truth is?

The minister answered: This is a very difficult task to do and I am concerned about its consequences on you and your government.

The king asked: Why?

The minister answered: Because the case is not a trivial issue, rather it is a matter of right and wrong that there had been a lot of bloodshed as a result of it, huge libraries were burned, some women were taken for slavery, there are various encyclopedias about it, and bloody fights had taken place as a result of this issue.

The young king got surprised from this matter and after some pondering said: Minister, you know well that Allah had bestowed us this vast sovereignty and had provided for us this equipped military forces; therefore we must be thankful to His gifts.

Our thanksgiving is through discovering the truth and guiding strayed people to the right path. One of these two groups (Shiites and Sunnis) must be right and the other must be wrong. So it is our obligation to identify the truth and follow it then we can diagnose the wrong and avoid it. When you established this conference and gathered the Shiite and Sunni Ulama together, we should have the security forces along with the historians, be present in the conference. If we discovered that Sunnis are right, we will force the Shiites to become Sunni.

The minister asked: What will you do if Shiites did not accept to convert into Sunnite?

The king answered: We will kill Shiites.

The minister asked: Can you kill half of Muslims?

The king asked: So what is the solution?

The minister answered: The solution is that you abandon this issue.

The dialogue and discussion between the king and his wise minister finished but the young king deeply pondered about the issue and spent that night to morning with anxiety and did not go to sleep.

Tomorrow morning the king called his minister, Nizam ul-Mulk Tousi, and said: I liked your opinion; we will invite the Shiite and Sunni Ulama and listen to their discussions then we can discover which side is right; if Sunnis were right, we will invite the Shiites with appropriate advices, to believe in the right, and we will attract them with wealth and government post, as Prophet Muhammad did to infidels to attract their hearts towards Islam, and by doing so we will be rendering a great service to Islam and Muslims.

The minister said: This is a wise idea but I am still afraid of this conference.

The king asked: Why are you afraid?

The minister answered: I am afraid that Shias overcome in this discussion and their reasons surmount over the other side's reasons so that people plunge into skepticism.

The king asked: Is it possible that Shias can overcome in this discussion?

The minister answered: Yes! Because Shiites have strong and indisputable reasons from Quran and noble Traditions (Hadiths) on the rightfulness of their religion and are able to prove their beliefs.

The king not being convinced by the minister's answer said: we must call the two side's Ulama to discover the truth and discern the right from wrong.

The minister asked for a month of respite but the young king did not accept it ... but at the end the king gave him fifteen days of respite.

During these fifteen days, the minister gathered together ten great Sunni Ulama, and ten great Shiite Ulama, who were

trustworthy in the disciplines of history, jurisprudence, tradition, fundamentals of religion, and discussion.

The primary conference was in the month of Sha'ban and was set up in Baghdad Nizamiyah School. In this conference it was agreed upon that the king's intended conference is established on these preconditions:

1. The time of the conference is from morning to night and there must be no halt in it except for doing the prayer, having the meals, and resting.
2. The discussions and debates must be based on the sources, documents, and books that are trusted by the two sides, and must not be based on rumors and gossips.
3. Every discussion and dialogue in this conference must be inscribed.

On the day that was set for the conference to start, the king, his minister, the military and security forces sat down; then the Sunni Ulama sat down on the right side of the king and the Shiite Ulama sat down on the left side of the king. In the beginning of the conference, the minister, Nizam ul-Mulk Tousi started his speech in this way:

In the name of Allah the Compassionate the Merciful, salute and greeting to Prophet Muhammad (PBUH&HP), his progeny, and his

faithful companions; these discussions must be without any prejudice and must have objectivity and unbiasedness. Everybody's intention in this conference must be achieving the right and truth, so there must not be any curse to the companions of Prophet Muhammad (PBUH&HP).

The head of Sunni Ulama (Sheikh Abbasi) said: I cannot discuss with the members of the religion that recognize all companions of the Prophet to be infidels.

The head of Shiite Ulama (Hussain ibn Ali Alawi) asked: Who are those people that recognize all companions of the Prophet to be infidels?

Abbasi answered: It is you Shiites; you are those who recognize all companions of the Prophet to be infidels.

Alawi said: This is what you are saying and it is not true; were not Ali (PBUH), Abbas, Salman, ibn Abbas, Meqdad, Aboudhar, and many such others, among the companions, and you want to say that we Shiites recognize them as infidels?

Abbasi said: My intention of all companions was Abu-Bakr, Umar, Uthman, and their followers.

Alawi said: You contradicted yourself; don't you know that logicians had proved that the obverse of particular affirmative is

universal negative? First you say that: Shiites recognize all the companions of the Prophet to be infidels and then you say that Shiites recognize some of the companions to be infidels!

Nizam ul-Mulk the minister wanted to say something that Alawi didn't give him an opportunity and said: Unless we are unable to give answers, no one is allowed to say something; otherwise our discussion will get unstable and therefore becomes fruitless.

Then his Excellency Alawi said: Abbasi! Hereby it becomes clear that your allegation which says, Shiites believe that all the companions of the Prophet are infidels, is an absolute lie.

Abbasi that got embarrassed and could not give an answer said: Abandon this issue; but it is clear that you Shiites curse Abu-Bakr, Umar, and Uthman.

Alawi said: Some of Shias curse them and some do not.

Abbasi asked: Which of the sides are you by?

Alawi said: I am among those who do not curse, but I believe that those who curse them have reasons based on logic and Shiites cursing of these three persons does not make them infidels or renegades, neither it's a vice nor a minor sin.

Abbasi said: King! Do you hear what this man is saying?

Alawi said: Abbasi! If you want to divert the course of discussion towards the king intervenience, it is a type of sophistry; the king had called us to come here so that we discuss about our reasons so that at the end, the truth becomes clear and the side that does not accept the truth will be forced to accept it.

The king said: Alawi's words are true; Abbasi! What is your answer to reject that allegation?

Abbasi answered: It is obvious that everybody who curses the companions of the Prophet is infidel.

Alawi said: This might be obvious to you but it's not obvious for me. Why do you think that if someone curses some of the companions of the Prophet, based on reasons, is still an infidel? Besides, don't you accept that anyone who Prophet Muhammad (PBUH&HP) curses him, must be cursed?

Abbasi said: Yes, I accept this and I confess to it.

Alawi said: Prophet Muhammad (PBUH&HP) has cursed Abu-Bakr and Umar.

Abbasi said: When did the Prophet cursed them? This is a slander to the Prophet.

Alawi said: The Sunni historians have narrated that Prophet Muhammad (PBUH&HP) organized an army and appointed Osama

as the leader and also ordered to Abu-Bakr and Umar to be with that army then said: **May Allah curses those who disobey the Osama's army.** But Abu-Bakr and Umar disobeyed from Osama's army and therefore they got included in the curse of Prophet Muhammad (PBUH&HP) and because they are cursed by Prophet Muhammad (PBUH&HP) it is necessary and admirable for any Muslim to curse them as well.

When Abbasi heard these words, he didn't speak a word.

The king asked from the minister: Is what Alawi said true?

The minister answered: Yes, historians⁵ have narrated so.

Alawi continued: If you believe that cursing the companions of the Prophet is forbidden and equals infidelity, so why you don't recognize Muawiyah as an infidel, despite the fact that you know that he cursed Ali ibn Abi-Talib for forty years and these insults continued to seventy years!

The king said: [To the both sides] Abandon this issue and talk about another one.

Abbasi said: One of distortions of you Shiites is that you don't believe in Quran.

⁵ *Tabaqat*, ibn Saad: vol. 2, pp. 41; *Tarikh*, by ibn Asaker: vol. 2, pp. 391; *Kanz al-aamal*: vol. 5, pp. 312; *Al-Kamel*, by ibn Athir: vol. 2, pp. 129

Alawi said: Rather, it is one of your distortions that don't believe in Quran, and my reason is that you say: "Quran is compiled by Uthman". By saying so, are you proclaiming that the Prophet was less discerning than Uthman and didn't compile it himself so that Uthman would do that? Besides, how is it possible that Quran was not compiled during the life time of Prophet Muhammad (PBUH&HP) while the Prophet ordered his companions to read Quran from beginning to end and would said to them: everyone who reads Quran from beginning to the end would be given a great reward? Is it possible to order to read Quran completely when it's not yet compiled?

Were all Muslims in deviation and Uthman guided them?

The king asked from the minister: Is what Alawi is saying true that Sunnis believe that Quran is compiled by Uthman?

The minister said: Yes, the commentators and historians say so.

Alawi said: King! It's good for Your Majesty to know that Shiites believe that Quran is compiled in the life time of Prophet Muhammad (PBUH&HP), and the Quran that you can see in our hands today is the same as that Quran, without a word less or more, but Sunnis says that there are some changes in Quran and the Prophet didn't compiled it, and Uthman compiled Quran after achieving sultanate.

Abbasi said: King! Didn't you hear that this man called Uthman as sultan and not the caliph?

Alawi said: Yes, he was not the caliph.

The king asked: Why?

Alawi answered: Because Shiites believe that caliphate of Abu-Bakr and Umar and Uthman was essentially invalid.

The king asked (with surprise): Why?!

Alawi answered: Because Uthman was appointed by the six member council in which its members were selected by Umar and only three or two member of this council, elected Uthman, not all the members; therefore the legitimation of Uthman caliphate is attributed to Umar. On one hand, Umar was elected based on Abu-Bakr's will; therefore Umar's caliphate legitimation is attributed to Abu-Bakr. On the other hand, Abu-Bakr was also elected by a few people using the force of sword and violence; so Abu-Bakr's caliphate legitimation is attributed to use of sword and violence. According to this issue Umar have said about Abu-Bakr that: "allegiance of people with Abu-Bakr was one of jerry-built and puerile deeds of The Age of Ignorance (age of al-Jahiliyah); may Allah eliminate his viciousness from Muslims; therefore kill everyone who wants to initiate such this allegiance". Abu-Bakr himself also said: "unmake me and take back your allegiance;

because as long as Ali (PBUH) is among you, I certainly am not the best of you". Based upon these reasons, Shiites believe that the caliphate of these three persons is essentially invalid.

The king asked from the minister: Are what Alawi attributed to Abu-Bakr and Umar true?

The minister answered: Yes, Historians have narrated so.

The king asked: So why we respect these three persons?

The minister answered: To follow our righteous ancestors.

Alawi said to the king: King! Please ask the minister what is more necessary to do, to follow the rightness or to follow the ancestors? Is not "following the ancestors", if it is against the rightness, an example of this verse of Quran? ﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ ۖ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ﴾⁶.

وَأِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ⁶.

"We have found our ancestors to be on a religion and we will follow them too"

The king asked the Alawi: If these three persons are not caliph of Prophet Muhammad (PBUH&HP), so who is his caliph?

⁶ Sura AZ-ZUKHRUF, verse: 23

Alawi answered: The only caliph (true successor) of Prophet Muhammad (PBUH&HP) is Ali ibn Abi-Talib (PBUH&HP).

The king asked: Why?

Alawi answered: Because Prophet Muhammad (PBUH&HP) appointed him as his caliph and successor after him and the Prophet have definitely specified his caliphate in many places. One of the most important places that the Prophet (PBUH&HP) clearly specified Ali (PBUH) as his successor, is a region between Mecca and Medina named "Ghadir Khumm" in which Prophet Muhammad (PBUH&HP) ordered to a huge crowd of people to gather together and then during his sermon, he lifted Ali's hand and said to the Muslims:

Whoever I am his leader, Ali is his leader. O' Allah, love anyone he loves, and be hostile to whom he is hostile to, and help anyone who helps him, and wretch whom wretches him".

Then the Prophet climbed down the pulpit and commanded to all the Muslims there – that were more than 120000 people – to only salaam to Ali as Amir ul-Mu'minin (Commander of all Muslim), (and not to call anybody else as Amir ul-Mu'minin). Muslims came one after another and said to Imam Ali (PBUH): **"salaam to you Amir ul-Mu'minin"**; Abu-Bakr and Umar also came and said salaam to Ali as Amir ul-Mu'minin and Umar said: **"salaam to you**

Amir ul-Mu'minin! May it be blest to you son of Abi-Talib! Henceforth you are my master and every Muslim man and woman's master". Therefore, the only legitimate and authorized caliph (successor) of Prophet Muhammad (PBUH&HP) is Ali ibn Abi-Talib (PBUH).

The king asked the minister: Are all of Alawi's words true?

The minister answered: Yes, the historians and commentators have said so.

The king said: Abandon this issue and start another.

Abbasi said: Shiites believe that Quran is distorted.

Alawi said in answer: No, rather it is very popular among you Sunnis that Quran is distorted.

Abbasi said: It is an obvious lie.

Alawi asked: Haven't you read the Sunni books which says that some verses regarding "Gharanigh" were revealed to the Prophet and then after becoming obsolete, were eliminated from Quran?

The king asked the minister: Is Alawi's allegation true?

The minister answered: Yes, the commentators have said so.

The king asked: So how we can trust a distorted Quran?

Alawi answered: King, Shiites do not believe that Quran is distorted and this is only what Sunnis say so; therefore Quran is trustworthy for Shiites and is not trustworthy for Sunnis.

Abbasi said: But there are traditions (Hadiths) in your book which says Quran is distorted.

Alawi answered: These traditions are very infrequent and they are counterfeited by the enemies of Shiites to make them disreputable. On the other hand the sources of these traditions are not credible. Our great Ulama do not believe that Quran is distorted and they do not accept what you say that: Allah has sent some verses regarding idols: "intercession is only expected from those great idols".

The king said: Abandon this issue and start another.

Alawi said: Sunnis attribute to Allah some characteristics that are not eligible to Allah's glory.

Abbasi asked: Like what?

Alawi answered: Like what you say that: Allah is a physical substance, laughs and cries like humans, have hand and leg and eye and genitalia, and in the resurrection day He will put His leg into hell and will come down from heaven to earth and will ride on his donkey ...!!

Abbasi said: What is the problem with these while Quran says: ﴿

يَوْمَ يُكْشَفُ عَنْ وُجَّهِ رَبُّكَ ۚ ۝٧﴾⁷ “and your Lord came”, and also says: ﴿

سَاقٍ ۚ ۝٨﴾⁸ “a day on which legs will be uncovered”, and also says: ﴿

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ ۝٩﴾⁹ “hand of Allah is above their hand”? Also it is

declared in a Hadith that says, “Allah will put His leg into hell’s fire in day of resurrection”.

Alawi said: Those Hadiths are counterfeited and are considered to be slanders in Shiites opinion; because Abu Hurayra and people similar to him slandered to the Prophet and did so many evil deeds that even Umar forbade him from narrating Hadiths and then punished him.

The king asked: Is it true that Umar forbade Abu Hurayra from narrating Hadiths?

The minister said: Yes, Abu Hurayra was arrested by Umar, as it is described in history.

The king asked: So how we can trust traditions narrated by Abu Hurayra?

⁷ Sura AL-FAJR, verse: 22

⁸ Sura AL-QALAM, verse: 42

⁹ Sura AL-FATH, verse: 10

The minister answered: Because the Ulama have done so.

The king said: So this means that the Ulama are more intelligent than Umar; because Umar forbade Abu Hurayra from narrating Hadiths for he slandered to Prophet Muhammad, but our Ulama give credit to these invalid and counterfeit Hadiths.

Abbasi said: Alawi, I agree that those aforementioned traditions about Allah are counterfeited, but what do you say about Quran's verses?

Alawi answered: Quran have Ayat ul-Mohkamat (fundamental verses) that are the fundamentals of Quran and the rest of the verses are Mutashabihat (similar verses); Quran has a surface or outward (al-Zahir) meaning, and a deeper or inward (al-Batin) meaning; therefore we can exercise the fundamental outward verses according to their outward meaning, but the Mutashabihat verses must be interpreted (based on fundamental verses) with attention to hermeneutic and esoteric, and if we just suffice to the outward meaning of these kinds of verse, there will be no reasonable nor Sharia meaning for it. For example if you want to interpret the verse "and your Allah came" according to its outward meaning, there will be a contradiction between the interpreted verse, and reason and Sharia; because reason and Sharia says that Allah is omnipresence, whereas the outward meaning of this verse says that Allah is a physical being and it is obvious that every physical being requires some place. The surface meaning of this verse is that if Allah is in heaven He will

not be in earth and vice versa, and this is an absolutely incorrect interpretation from viewpoint of reason and Sharia.

Abbasi that could no longer endure these reasonable answers and did not have any reply and said: I do not accept these words; we must act according to the outward and surface meaning of Quran.

Alawi asked: So how you would do about the Mutashabihat (similar verses)? Besides, you cannot interpret all verses of Quran based on its surface meaning, because in that case it is necessary that your friend Sheikh Ahmad Uthman be among those who go to hell.

Alawi said: Because Allah says in Quran:

﴿وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا﴾¹⁰

“And whoever is blind in this world, will be blind in hereafter and he is the most strayed”

As Sheikh Ahmad Uthman is blind in this world, he must be blind in hereafter and be the most strayed, according to the outward meaning of the verse. Do you accept this fact, Sheikh Ahmad?

Sheikh Ahmad said: No, not at all; the meaning of “blind” in this verse is the person who is strayed from the right path.

¹⁰Sura AL-ISRA, verse: 72

Alawi said: Therefore it is proved that it is incorrect to interpret Quran only on its surface meaning.

In this part of discussion, the debate about the surface meaning of Holy Quran intensified but Alawi defeated Abbasi with his strong reasoning, so that the king said: Abandon this issue and start another.

Alawi said: One of your distortions and wrong beliefs is that you say: Allah forces people to do wrong deeds and then He punishes them for doing these wrong deeds.

Abbasi said: Yes this is true; because Allah says:

﴿وَمَنْ يُضِلِلِ اللَّهُ¹¹﴾ “and whoever Allah misleads him”, and also He says: ﴿طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ¹²﴾ “Allah had locked their hearts”.

Alawi said: You know well that there are allusions and metaphors in Quran that must be distinguished and be understood; the meaning of “misleading” in this verse is that Allah does not compel the person who is decided to do wrong deeds, to stop his deeds, and He will allow them to choose their deeds. On one hand, Allah says in Quran:

¹¹ Sura AN-NISA, verse: 88

¹² Sura AT-TAWBA, verse: 93

﴿إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾¹³ “Certainly, Allah does not command you to do wrong deeds” and also says:

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾¹⁴

“We show them the right path, whether they want to be thankful or thankless”, and also says: ﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾¹⁵ “and we guided him to both paths”.

On the other hand, reason do not accept the idea that Allah command people to do sins and then He punishes them for what they have done. Doing such a thing is very improbable from ordinary peoples, let alone the Just Allah, Who is free from imperfection and is certainly superior to the nonsense words of infidels and tyrants.

The king exclaimed: No! No! It is impossible that Allah forces people into committing sins and then punishes them because of committing these sins; this is an obvious atrocity, and Allah is not atrocious:

¹³ Sura AL-ARAF, verse: 28

¹⁴ Sura AL-INSAN, verse: 3

¹⁵ Sura AL-BALAD, verse: 10

﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾¹⁶ “and Allah is not atrocious to people”.

But I do not believe that all Sunnis have Abbasi’s opinion.

Then the king asked the minister: Do Sunnis have such a belief?

The minister answered: Yes, this opinion is common among Sunnis.

The king asked: How they say something that reason denies it?

The minister answered: They have some paraphrases and rationalizations for their beliefs.

The king said: Whatever paraphrases and rationalizations they bring, the true reason do not accept them and I still believe that Alawi’s reasoning is right which says that Allah do not forces people into committing sins to punish them for their sins.

Alawi said: Furthermore, Sunnis says: Prophet Muhammad (PBUH&HP) doubted about his prophethood.

Abbasi said: This is an obvious lie.

Alawi asked: Have not Sunnis narrated that the Prophet said: there was no occasion that Gabriel descended to me but I doubted that it is descended to Umar ibn al-Khattab?! These

¹⁶ Sura AL-HAJJ, verse: 10

narrations of you, is declared in a condition that there are numerous verses of Quran that specifically says that Allah had taken testaments from Prophet Muhammad (PBUH&HP) for his prophethood.

The king asked the minister: Is this true that there are such narrations in Sunni books?

The minister answered: Yes, in some of Sunni books.

The king said: This is an obvious blasphemy.

Alawi said: One of the other distortions of Sunnis is what they had written in their books that: the Prophet placed Aishah on his shoulder and revel along with musicians and drummer. Are these activities appropriate to the great Prophet Muhammad (PBUH&HP)?

Abbasi said: There is no problem that the Prophet to do such activities.

Alawi asked: Do you, as an ordinary person, commit to such behaviors?

The king said: Everyone who has a little bit of modesty will not commit these behaviors, let alone the Prophet who is the great symbol of purity, virtue, and belief. Is it true that there are such matters in Sunni books?

The minister answered: Yes, in some of Sunni books.

The king asked: So how do we believe in a Prophet who is in doubt of his own prophethood?

Abbasi said: We must interpret these narrations.

Alawi said: Are these narrations interpretable? King, do you see how these Sunnis believe in superstitions and nonsenses?!

Abbasi asked: What superstitions and nonsenses?

Alawi answered: Those of which I talked about them so far: 1. Allah is like humans and have hands and legs and moves and stands. 2. Quran is distorted. 3. Prophet Muhammad (PBUH&HP) has placed Aishah on his shoulder. 4. The Prophet have doubted about his prophethood.

Also those who achieved the caliphate before Ali (PBHU) achieved it using sword and coercion and the caliphate was not legitimate and Sunni books are narrated from Abu Hurayra who counterfeited Hadiths.

The king said: Abandon this issue and start another.

Alawi said: Sunnis attribute to Prophet Muhammad (PBUH&HP) some characteristics that are incorrect about even an ordinary person.

Abbasi asked: What do you mean?

Alawi answered: For example Sunnis say that: the Sura

﴿عَبَسَ وَتَوَلَّى﴾¹⁷ is revealed to the Prophet for the Prophet!

Abbasi asked: What is the problem with that?

Alawi answered: The problem with that are these verses of Holy

Quran: ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾¹⁸ “And most certainly you have a great morality”, ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾¹⁹ “and we did not sent to except to be a mercy for all world”. Does reason accept that a Prophet who is introduced by Allah to be a merci to all world and who have a great morality, does something so inappropriate to that blind person?

The king said: This is unreasonable for the Prophet of merci to do such a thing; Alawi, who is this Sura revealed for?

Alawi answered: There are authentic Hadiths narrated from Ahl ul-Bayt of the Prophet (PBUH&HP) which says: this Sura is revealed regarding Uthman ibn Affan; when “Abdullah ibn

¹⁷ Sura AL-ABAS, verse: 1

¹⁸ Sura AL-QALAM, verse: 4

¹⁹ Sura AL-ANBIYA', verse: 107

Maktum” went to see Uthman and Uthman turned his back on him.

In this part of the discussion Sayyid Jamal al-Din – one of Shiite Ulama – who was present in that conference, said: I know a story about this Sura; some time ago, a Christian said to me: our Prophet Jesus is superior to your Prophet Muhammad (PBUH&HP). I asked: why?

He answered: because your Prophet has been impatient and turned his back on blinds, whereas our Prophet has been very kind to people and cured the ill.

I answered him: Christian, it is good for you to know that we Shiites believe that Sura AL-ABAS is revealed to Prophet Muhammad (PBUH&HP) regarding Uthman ibn Affan and not the Prophet; Prophet Muhammad (PBUH&HP) has always been kind to people and Allah says in Quran about him:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾, “And most certainly you have a great morality”,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾, “And We have not sent you but to be a mercy to the worlds”

The Christian said: I just narrated this from what I heard earlier from one of the speakers of Baghdad Mosque.

I said: It is well known among us that some vicious narrators had slandered this story to Prophet Muhammad (PBUH&HP) in order to cleanse Uthman's wrong deeds and sins. They slander to the prophet to excuse their invalid caliphs from their sins.

The king said: Abandon this issue and start another.

Abbasi said: Shiites reject the three caliphs' belief and it is not appropriate, because if they were not believers, why the Prophet became their groom and they became his groom?

Alawi answered: Shiites believe that those three persons did not have a sincere and heartfelt belief in Islam, although they superficially testified to Islam. Prophet Muhammad (PBUH&HP) accepted anyone to be a Muslim whenever they testified to Allah; although they might even be a hypocrite (no one is prejudged, although the Prophet knows what someone's real intention is). Therefore, the fact that the Prophet became their groom, and accepted them as his grooms is because of the aforementioned reason about testifying to Allah (and converting to Islam, truly or superficially) and the Prophet treated these three persons like other Muslims.

Abbasi said: What is your reason about disbelief of Abu-Bakr?

Alawi answered: There are strong reasons that lead us to this fact. One of these reasons is that he betrayed the Prophet in many times. For example he refused to participate in Osama's army, and Quran says: whoever opposes the Prophet is not a believer:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾²⁰

"But no, by your Lord, they do not believe (in Allah) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straightness in their hearts as to what you have decided and submit with entire submission".

Therefor Abu-Bakr disobeyed the order of the Prophet and he is one of those who the above verse of Quran is about them. In addition, Prophet Muhammad cursed anyone who did not participate in Osama's army and earlier we proved that Sunni historian have narrated that Abu-Bakr refused to participate in that army. Now, here a question raises; does the Prophet curse a believer? The answer is clear, certainly no.

The king said: Therefore, Alawi's word is quite right that Abu-Bakr was not a Muslim.

²⁰ Sura AN-NISA, verse: 65

The minister said: Sunnites have justifications and paraphrases for disobediences of Abu-Bakr.

The king asked: Can justifications remove the badness of a Haram action? If we allow every activity to be justified to be right, any criminal and wrongdoer is well-justified! The thief will say: I steal because I have no money; the alcoholism says: I wanted a relief from problems; and so on, and therefore the order of society turns into turmoil and problems will multiply. No, these justifications are absolutely incorrect.

Abbasi said: What is your reason on disbelief of Umar?

Alawi answered: There are numerous reasons on this fact; one of these reasons is his own confession on his disbelief.

Abbasi asked: When?

Alawi answered: When he said: **I never doubted in the prophethood of Muhammad (PBUH&HP) as in the battle of Hdaybiyah.** This word of Umar implies that he had been in a continuous doubt about the prophethood of Prophet Muhammad (PBUH&HP) and his doubt furthered on the battle of Hdaybiyah. Abbasi, swear to Allah and answer this question, is someone who is in doubt of prophethood of Prophet Muhammad (PBUH&HP) a believer?

Abbasi did not speak a word and fall his head downwards in shame.

The king asked the minister: Is what Alawi said about Umar true?

The minister said: The narrators have narrated so.

The king said: This is strange; it really is very strange; I thought that Umar was among the first Muslims and that he had a strong belief in Islam but now it become clear for me that he had doubt in the essence of his belief.

Abbasi said: Wait King! Be on your belief and do not let Alawi the liar deceive you.

The king turned his face away from Abbasi with anger and said: My minister, Nizam ul-Mulk says: Alawi is truthful and what Umar had said, is in Sunni books but this stupid and dunce person – Abbasi – says Alawi is a liar, is this anything except maliciousness and bigotry?

A deadly silence dominated the conference; the king was very angry of what Abbasi has said ... and Abbasi along with other Sunni Ulama were silent ... and the minister was silent too... and Alawi was looking at the king to see the result.

The times was passing so hard for Abbasi that he wished the earth would be split and immerse him into it, or Izrail (the angel of

death) separate his soul from his body quickly; he was absolutely ashamed and had a hard time; the falsehood of his religion had become clear and his counterfeited and speciousness beliefs was obvious for everyone in the conference. But what he could do anyway? The king wanted to start this conference to distinguish right from wrong. At last Abbasi prepared himself and said: Alawi, why do you say that Uthman did not have heartfelt belief, while the Prophet (PBUH&HP) married his daughters Ruqayyah and Umm Kulthum to him?

Alawi answered: There are many reasons that Uthman did not have heartfelt belief and one of the sufficient reasons is that all of the Sahaba (the companions of the Prophet) made a consensus to kill Uthman and they did it. You Sunnis also have narrated from the Prophet that: "my Umma (Muslims community) do not make consensus on something invalid". Do Muslims (including the companions) make consensus to kill a believer? On the other hand, Aishah resembled Uthman to Jews and ordered to kill him and said: "kill Na'thal (Name of one of Jews used to represent Uthman); he certainly is an infidel; may Allah eliminate him; may Na'thal be far away from Allah's blessing". Also Uthman atrociously maimed one of the honorable companions of the Prophet named Abdullah ibn Masoud so that he fall into the bed and then died of those injuries. In addition, Uthman exiled Abudhar al-Ghafari from Medina to Damascus in one occasions,

and from Medina to Rabadha desert on another and eventually he died of hungriness and thirst. His death of hunger and thirst happened when Uthman was immersed into the Muslims public treasury (Bayt ul-Maal) and he spent it lavishly among his own relatives. Abudhar al-Ghafari was a person whom the Prophet said about him: "there is no one under the sky and on the earth, more veracious than Abudhar"

Following these word, the king asked the minister: Is what Alawi said true?

The minister answered: Yes, the historians have narrated these facts.

The king asked: So, how Muslims elected him as the caliph?

The minister answered: He became caliph based on the order of the counsel.

Alawi said: Minister, please wait and do not say something that is not true.

The king asked: What are you talking about?

Alawi answered: The minister said an incorrect word; Uthman achieved caliphate only because of Umar's will and only three hypocrites elected him to be the caliph, namely Talha, Sa'd ibn Abi Waqqas, and Abdurrahman ibn Ouf. Does their election represent

the election of all Muslims? The answer is a clear no. Also it is written in credible historic books that these three persons, after witnessing the outrages of Uthman to the followers of Prophet Muhammad (PBUH&HP), his consultation with a Jew named Kaab al-Ahbar, and his division of Muslims public treasury among Marwanids, encouraged people to kill Uthman.

The king asked the minister: Is what Alawi is saying true?

The minister answered: Yes, it is based on authenticated historians' writings.

The king asked Abbasi: So why did you say that Uthman was elected based on the council's decision?

Abbasi answered: My intention of the council was these three persons.

The king asked: Does the decision of only three persons represent the decision of a whole council?

The minister said: Prophet Muhammad (PBUH&HP) has promised about these three persons.

Alawi said: Wait a little minister! Please do not say something that is incorrect; the Hadith which says "there are ten persons who are promised to go to Paradise" is a fake hadith and it is a slander to the Prophet (PBUH&HP).

Abbasi asked: Why do you recognize this hadith to be fake despite it is narrated by credible narrators?

Alawi answered: There are numerous reasons regarding its invalidity. Here are three reasons:

1. How Prophet Muhammad (PBUH&HP) promise the Paradise to someone who has annoyed him (namely Talha)? Because some historians have narrated that Talha said: "if Muhammad dies, we would certainly marry with his wives (or I would certainly marry with Aisha)". By saying so he annoyed Prophet Muhammad (PBUH&HP) and this verse of Quran revealed to the Prophet:

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا²¹﴾

"And you must not cause trouble to the Messenger of Allah, nor you must marry his wives after him forever, doing this, is certainly a great sin before Allah"

2. Talha and Zubayr fought with Ali ibn Abi-Talib (PBUH) despite the fact that Prophet Muhammad said about Ali (PBUH):

²¹ Sura AL-AHZAB, verse: 53

Dear Ali! People who fight against you, are fighting against me and people who accompany you, have accompanied me²². Whoever obeys Ali, has surely obeyed me and whoever disobeys Ali has surely disobeyed me²³. Ali (PBUH) is with Quran and Quran is with Ali they will never be separated until they meet me at the Pool of Kauthar²⁴. Ali is with rightness and rightness is with Ali; rightness will be where Ali is there²⁵.

Therefore a question that raises here is that: do people who have fought against and disobeyed Prophet Muhammad (PBUH&HP) will go to the Paradise? Are people who fight against the rightness and Quran regarded as believers?

3. Talha and Zubayr tried hard to kill Uthman; nonetheless, is it possible that Uthman, Talha, and Zubayr altogether, go to the Paradise despite the fact that some of them killed another? In addition, it is narrated from Prophet Muhammad (PBUH&HP) that: killers and killed will be in Hell's fire.

The king asked surprisingly: Is all of what Alawi said true?

²² Ihqaq al-haqq, vol. 6, pp. 440; vol. 7, pp. 296

²³ Ihqaq al-haqq, vol. 6, pp. 419; vol. 16, pp. 621

²⁴ Bihar al-Anvar, vo. 38, pp. 35

²⁵ Ihqaq al-haqq, vol. 4, pp. 27

The minister stayed silent and did not spoke a word.

Abbasi and his associates stayed silent and did not say anything. What could have they say? Could they say the truth? Does Shaitan (Satan) allow them to say the truth? Does their id (Nafs al-Ammarah) who continuously order them to do sin, will submit to the truth and rightness? Is confessing to truth an easy and simple task to do? Certainly not, it is a hard job to do because it requires one to abandon the bigotries and superstitions and to fight with his id, which most people follow their id and libido, except a few believers.

Alawi said: King! Abbasi and the minister and the entire Ulama here know the validity of what I said and even if they want to deny the validity of what I said, there are neutral Ulama in Baghdad who will testify to the rightness of what I said. On the other hand, there are numerous books in this Nizamiyah School that will prove what I said to be true. If they confess that what I said is true then it is alright, but if they do not confess that what said is true, I will bring to you books and proofs that will strongly shows you the truth.

The king asked the minister: Is what Alawi saying about books and proofs true and are there books and sources that will support what he said?

The minister answered: Yes!

The king asked: So why you were silent about the truth from the beginning?

The minister said: Because I do not like to criticize the companions of the Prophet (PBUH&HP).

Alawi said: So strange! You do not like it but the Prophet (PBUH&HP) and Allah like it! Allah addresses some of the companions to be hypocrites and commands the Prophet to fight against them like infidels. In addition, the Prophet himself cursed some of the companions.

The minister asked: Alawi! Have you not heard that some Ulama have said that: all the companions of the Prophet (PBUH&HP) are just?

Alawi answered: Yes I have heard that but it is a big slander to the Prophet (PBUH&HP); because how it is possible that all the companions of the Prophet are just despite the fact that Allah cursed some of them? On the other hand, some of them has cursed some others among them or damned each other or killed one another?

Abbasi saw that he cannot use this method so he used another method and said: King! Ask Alawi that if these three caliphs (Abu-

Bakr, Umar, Uthman) were not true believers, so why the Muslims elected them as their caliphs and followed them?

Alawi answered: Firstly, not all the Muslims accepted them as caliphs and only Sunnis did so; secondly, those who believe in their caliphate are either ignorant or hostile to the truth. The ignorant people are unaware of their scandals and think they are pure believers. The hostiles do not accept any reasons. Allah says about these people:

﴿وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا﴾²⁶

“And if they see any sign (of Allah) they will not believe in it”

Also He says: ﴿سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾²⁷

“Whether you warn them or do not warn them, it is the same for them; they will not believe”.

Thirdly, those who have elected these three persons, made a mistake in their election, as some of Christians mistook and said: “Messiah is the son of Allah” and Jews made the mistake of saying that: “Ezra is the son of Allah”. Thus, every human being must follow Allah and His Prophet and must be looking for the truth

²⁶ Sura AL-ARAF, verse: 146

²⁷ Sura AL-BAQARA, verse: 6

and rightness and must not follow whatever all of people are doing; Allah, Glory be to Him, says in His Quran:

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾²⁸, “Obey Allah, and obey the Messenger of Allah”.

The king said: Abandon this issue and start another.

Alawi said: Another mistake of Sunnis is that they have neglected Ali ibn Abi-Talib (PBUH) and have followed others.

Abbasi asked: Why?

Alawi answered: Because Ali (PBUH) was elected by the Messenger of Allah, Prophet Muhammad (PBUH&HP), but those three persons were not elected by him. Then Alawi said to the king: King, if you elect and appoint someone to be the king after you, to be your successor, must the members of the current government obey you and accept that person as the next king, or they are legitimate to dethrone your would-be-king?

The king answered: It's clear that they must obey and follow whoever I elected as the next king.

²⁸ Sura AN-NISA, verse: 59

Alawi said: Shiites followed the successor that was elected by Prophet Muhammad (PBUH&HP) based on the direct command of Allah; namely Ali ibn Abi-Talib, and renounced others.

Abbasi said: Ali ibn Abi-Talib was not eligible for caliphate because he was younger than Abu-Bakr. On the other hand Ali ibn Abi-Talib had killed many Arab leaders and their champions and the Arabs did not accept his caliphate, but Abu-Bakr did not commit such killings.

Alawi said: King, did you hear what Abbasi said? He says that people are more knowing than Allah and His Messenger; he do not accept the word of Allah and his Messenger that the true successor is Ali ibn Abi-Talib and accepts the opinion of people that think Abu-Bakr is the best. They think that perhaps Allah did not know who the best for the caliphate is, so that some ignorant people should come and choose the best!? Allah says in Quran:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾²⁹

“And there shall be no choice for a believing man and a believing woman on their decisions when Allah and His Messenger have decided a decision and whoever disobeys Allah and His Messenger is strayed clearly”

²⁹ Sura AL-AHZAB, verse: 36

And also He says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾³⁰

“O you who believe, answer (the call of) Allah and His Messenger when he calls you to that which revives you”.

Abbasi said: No, I did not say that people are more knowing than Allah and His Messenger.

Alawi said: Therefore what you have said earlier became meaningless. Because if Allah and His Messenger (Prophet Muhammad (PBUH&HP)) elect someone as the caliph and successor, it is necessary for you to obey his orders and follow him, whether majority of people like it or not.

Abbasi said: But the competencies of Ali ibn Abi-Talib were very few.

Alawi said: Firstly, your opinion means that Allah did not know that competencies of Ali ibn Abi-Talib were few, and this is an obvious infidelity to Allah. Secondly, all the competencies of a perfect caliphate were found in Ali ibn Abi-Talib and not found in anyone else.

Abbasi asked: Tell us for example, what these competencies have been?

³⁰ Sura AL-ANFAL, verse: 24

Alawi answered: He had many competencies:

1. Ali ibn Abi-Talib (PBUH) was elected by Allah and His Messenger as the successor (caliph) of Prophet Muhammad (PBUH&HP).
2. Ali (PBUH) was more knowing than all of the companions; Prophet Muhammad says regarding him: "Ali is the most knowing and the most just of all of you". Umar ibn al-Khattab says: "Ali is the most just person among us". Prophet Muhammad says on another occasion: "I am the city of knowledge and Ali is its door, so whoever desires the city and the knowledge, must enter through its door". Ali (PBUH) himself says: "the Messenger of Allah (Prophet Muhammad (PBUH&HP) thought me one thousand door of knowledge and from each of these doors, one thousand doors opened for me)".

It is clear that a knowing person is preferred to an ignorant one and in this regard Allah says:

﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾³¹

"Are those who know and those who do not know alike?"

³¹ Sura AZ-ZUMAR, verse: 9

3. Ali (PBUH) was needless of other people but other people were needy of him; Abu-Bakr says: “abandon me; I am not your best while Ali is among you³²”. Umar have said more than seventy times: “If Ali was not here, Umar would have died surely³³”, “May Allah do not bring me any trouble that you (Ali) cannot solve it³⁴”, “When Ali is in the mosque, none of you must issue any Fatwa (Islamic decree)”.
4. Ali ibn Abi-Talib did not commit any sins and did not worship but Allah; He never bowed before the idols and this is while those three persons worshiped the idols. In this regard Allah says in Quran : ﴿لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾³⁵ “My testament will not be bestowed to tyrants”. It is clear that a sinner is a tyrant and no tyrant can have testament of Allah – which is Prophethood and Imamate.
5. Ali (PBUH) had a perfect thought and his way of thinking was based on Islamic tenets and those three persons thinking were based on Shaitan. Abu-Bakr himself says: I

³² Ihqaq al-haqq, vol. 8, pp. 240

³³ al-Mustadrak, vol. 1, pp. 358; al-Isti'aab, by Yusuf Ibn Abd al-Barr, vol. 1, pp. 359-360; Manaqaib, by al-Khawarazmi, pp. 44; Tazkerah, by ibn Jouzi, pp. 87; Tafsir of Sura AL-AHGHAFA, by Neyshabouri

³⁴ Tazkerah, by ibn Jouzi, pp. 87; Manaqaib, by al-Khawarazmi, pp. 60; Al-Ghadir, vol. 4, pp. 357

³⁵ Sura AL-BAGHARAH, verse: 124

have a Shaitan (Satan) who deceives me. Umar disobeyed the Prophet on many issues. Uthman had malicious thoughts and was shaky on his decision makings and he was like a frog who the Prophet cursed him and his children.

The king asked the minister: Is it true that Abu-Bakr have said that "I have a Shaitan who deceives me"?

The minister answered: Yes, it is available in the books of narrated Hadiths.

The king asked: Is it true that Umar disobeyed Prophet Muhammad?

The minister said: We should ask Alawi to clarify what he said.

Alawi said: Yes, the Sunni Ulama have said in their books that Umar disobeyed and rejected orders of the Prophet (PBUH&HP) among them are:

1. When Prophet Muhammad (PBUH&HP) wanted to perform the requiem prayers on the dead body of Abd ul-Allah ibn Obai, Umar ruthlessly resisted against the

Prophet. His resistance is against Quran which says: ﴿

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ³⁶﴾

“There will be severe punishments for those who annoy the messenger of Allah”.

2. When Prophet Muhammad (PBUH&HP) ordered to make a delay between Umrah al-Tamattu' and Hajj al-Tamattu' and allowed the sexual intercourse of a man with her wife, Umar opposed the Prophet and said: “do you perform Hajj while the sperm is dropping from our genitals?!!” Then the Prophet said: The truth is that you have never believed to this. The Prophet meant that Umar never believed in Hajj, which is a very important part of Islam
3. Umar also opposed the Mut'a (temporary marriage) of women and did not believe in this order of Allah and when he violently usurped the caliphate, he said: “there was two kind of Mut'a that were Halal (allowed to do) during the lifetime of the Prophet and I claim them to be Haram (forbidden) and I will punish anyone who commit them”, this is while Allah says:

﴿فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ﴾

“Then as much as you enjoyed from your (temporary) wives, give them their dowries”.

³⁶ Sura AL-TAWBA, verse: 61

Reliable interpreters of Quran say that this verse of Quran is clearly allowing for temporary marriage and from the time that Umar forbade this kind of marriage, adultery and other forms of such sin became common among Muslims³⁷. Umar destroyed the Sunnah of Allah and His Messenger and made adultery a popular sin and is on of infidels that Qurans says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾³⁸

“And whoever does not judge by that which Allah had revealed, those are infidels”

4. Umar opposed against the Prophet (PBUH&HP) in Hdaybiyah peace treaty. And there are many such examples that he annoyed the Prophet with his abnormal behaviors.

The king said: I also do not like the temporary marriage of women.

Alawi said: King, do you believe that temporary marriage is an Islamic law?

The king answered: No, I do not believe that temporary marriage is an Islamic law.

³⁷ Ali (PBUH) says: “if Umar did not forbade temporary marriage, no one except rascal, would commit adultery ”

³⁸ Sura AL-MAEDA, verse: 24

Alawi asked: So what does this verse of Quran mean:

﴿فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ﴾, “Then as much as you enjoyed from your (temporary) wives, give them their dowries”. Also, what is the meaning of Umar’s saying: “there were two kind of Mut’a during the lifetime of the Prophet and I forbid them”? Does it not mean that temporary marriage of women was legal in the time of the Prophet (PBUH&HP) and Umar forbade it? King, Umar himself married temporarily with women and Abdullah ibn Zubayr is the result of such marriage!

The king asked: Nizam ul-Mulk, what is your opinion?

The minister answered: Alawi’s reasoning is correct but because Umar has forbidden the temporary marriage, we shall follow him.

Alawi asked: Who is more necessary to follow, Allah and His Prophet, or Umar? Minister, have not you read these verses of Quran: ﴿مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾³⁹, “Whatever the Messenger gives you, accept it”; ﴿وَاطِيعُوا الرَّسُولَ﴾⁴⁰, “and obey the Messenger”; ﴿

³⁹ Sura AL-HASHR, verse: 7

⁴⁰ Sura AN-NISA, verse: 59

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾⁴¹ “Certainly there is an excellent exemplar for you in the Messenger of Allah”.

Have not you heard this famous Hadith? “

”حَالُلُ مُحَمَّدٍ حَالِلٌ إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُ مُحَمَّدٍ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ“

“Whatever Prophet Muhammad (PBUH&HP) have made Halal (allowed to do) is Halal until the Judgment Day, and whatever he have made Haram (forbidden) is Haram until the Judgment Day”.

The king asked: I believe to all Islamic laws but I don't understand the law of Mut'a. Does anyone among you want to give his daughter to a man for some hours? Is it not execrable?

Alawi answered: King, what do you say when someone marries his daughter or sister to a man and he knows that her husband will divorce her after he intercourses with her, in some hours?

The king said: I don't like this too.

Alawi said: This is while Sunnis say that permanent marriage is Halal and the divorce after this marriage I also Halal. So there is no difference between the temporary and permanent marriage except for the fact that the temporary marriage ends with the

⁴¹ Sura AL-AHZAB, verse: 21

specified time and the permanent marriage ends with divorce or death. In another word, Mut'a or temporary marriage is like lease and permanent marriage is like ownership, in which the lease will end at the specified time and ownership will end with death. Therefore, Mut'a is a right and reasonable law. King, I would like to ask you a question and that is what you say about the widows that no one propose to them marriage? Do you have a better solution for them to not to be corrupted? Can they not, through Mut'a, acquire enough money for their orphans so that they can afford what they want? What do you say about young men who cannot afford permanent marriage but then can afford Mut'a; is it not a good solution for this issue so that they can avoid sin and legally satisfy their need? Is not Mut'a better than adultery, homosexuality, and masturbation? King, in my opinion, the truth is that the main cause of popularity of adultery, sodomy, or masturbation among people, (at least in Muslim societies) is because of Umar's order to abandon Mut'a; he abandoned people from Mut'a (temporary marriage) and people approached these sins. There are numerous Hadiths which says adultery became popular among people because of what Umar abandoned, that is Mut'a. King, in answer to what you said that you don't like the temporary marriage, Mut'a, I should say that Islam do not oblige you to temporarily marry someone. Also, nor does Islam oblige you to permanently marry your daughter to a man in which you know he is going to divorce her after he enjoyed her. But, your

lack of interest in doing Mut'a is not a reason for it to be Haram because order of Allah is permanent and it won't change by people's thought!

The king said: Alawi's reasoning regarding validity of Mut'a is strong and true.

The minister said: But Ulama followed the opinion of Umar.

Alawi said: First of all, only Sunni Ulama followed him and not all Muslim Ulama. Secondly, Are Allah's orders more eligible to follow or Umar? Thirdly, your Sunni Ulama contravened the Umar's law regarding this issue.

The minister asked: How?

Alawi answered: Because Umar said: there were two kind of Mut'a in the lifetime of the Prophet, Mut'a of Hajj and Mut'a of women, and I forbid them both.

If his saying is true, why your Ulama did something against it and said: Mut'a of Hajj is valid despite Umar has said it is forbidden!

If what Umar has said is incorrect, why did your Ulama followed his opinion regarding abandoning the Mut'a of women?!

The minister got silent and did not say anything.

The king asked the Sunni Ulama: Why none of you answer Alawi's questions?!

One of Shiites Ulama, named Sheikh Hassan Qasemi, said: This is an unanswerable objection to Umar and his followers, therefore these people have not any answer to the question of our Sayyid Alawi.

The king said: Abandon this issue and start another.

Abbasi said: These Shiites believe that Umar had not had any accomplishments and it is enough for him to have conquered many territories for Islam.

Alawi said: We have some reasons to invalidate this issue:

1. All despots and dictators conquer countries to expand their territory; is it an accomplishment?
2. Let's suppose that conquering countries is an accomplishment, can this so-called accomplishments justify usurpation of caliphate of Prophet Muhammad (PBUH&HP)? Prophet Muhammad (PBUH&HP) did not appoint him as the caliph but specifies Ali ibn Abi-Talib (PBUH) as his caliph and successor. King! if you select a successor to be the king after you, and then someone usurped his status from him, and the usurper conquers some countries, do you like his works or not? Are you

content that he usurped the status of your successor but conquered some countries and expanded your territory? The king answered: It is clear that conquering some countries will not justify usurpation of status of successor. Alawi said: This is just what Umar did; he usurped the caliphate and sat down on the position of Prophet Muhammad (PBUH&HP) but he didn't have any authority and permission from the Prophet.

3. Those conquests of Umar were absolutely incorrect and it brought about negative consequences; because the Prophet didn't start any war initially and all of his battles were defensive not offensive that is why people in huge numbers submitted themselves to Allah and became Muslims. They really found Islam to be the religion of peace, prosperity, and salvation. But Umar (who was not the right caliph and successor of Prophet Muhammad (PBUH&HP)) invaded territories and with force of sword, coerced those people to believe in Islam and therefore some people hated Islam and criticized Islam to be a religion of violence and military force. Therefore the conquests of Umar only brought big problems and negative consequences for Islam and Muslims and are not worthy accomplishments. If Abu-Bakr, Umar, and Uthman didn't usurp the caliphate from Ali ibn Abi-Talib (PBUH), and Ali (PBUH) became the caliph, he would have certainly

followed Prophet Muhammad (PBUH&HP) in all his conducts and methods of management and therefore people would have become Muslims and the flag of Islam would be risen all over the world.

At that moment, Sayyid Alawi made a deep and cold sigh and slapped with one hand on the other and deeply regretted the usurpation of caliphate of Imam Ali (PBUH) after death of Prophet Muhammad (PBUH&HP).

The king asked Abbasi: What is your answer to what Alawi said?

Abbasi said: I had not heard anything like these.

Alawi said: Now that you have heard it, and the truth is clear for you, you should abandon that (fake) caliph and follow the true caliph of Prophet Muhammad (PBUH&HP), who is Imam Ali ibn Abi-Talib (PBUH).

Then Alawi said immediately: Sunnis! One of the strangest things you do is that you forsake the principle and stick to the minor.

Abbasi asked: How?

Alawi said: Because you talk about the conquests of Umar but you forget the victories of Ali (PBUH).

Abbasi asked: What victories Ali (PBUH) had?

Alawi answered: Most of victories of Prophet Muhammad (PBUH&HP) were achieved by the efficient and mighty hand of Ali ibn Abi-Talib, namely Battle of Badr, Victory of Khaibar, Battle of Hunain, Battle of Uhud, Battle of Khandaq (the ditch), ... etc. and if there was no such victories, there was no Umar and was no Islam and Muslims. The reason to this is because of what Prophet Muhammad have said when Ali (PBUH) wanted to go to fight with the strongest Arab infidel, Amr ibn Abdawadd, in the Battle of Khandaq:

“The entire Belief (in Allah) is going to fight against the entire infidelity; Ya Allah, if you want not to be worshiped, you will not be worshiped (if you want to be worshiped, make Ali (PBUH) to win this fight)”. From this we understand that if Ali (PBUH) was killed, the whole infidels become courageous and would kill all Muslims so there would be no Islam. Also, Prophet Muhammad said: ⁴²ضَرْبَةُ عَلِيٍّ يَوْمَ الْخَنْدَقِ أَفْضَلُ مِنْ عِبَادَةِ الثَّقَلَيْنِ

“One stroke of Ali in the day of Khandaq is superior to worship of humans and jinns”.

⁴² Nihayat ul-Ma'qoul, by Fakhr al-Razi, pp. 104; al-Mustadrak, by al-Hakim, vol. 3, pp. 32; Tarikh Baghdad, by al-Khatib al-Baghdadi, vol. 3, pp. 19; al-Talkhis al-Mustadrak, by al-Dhahabi, vol. 3, pp. 32; Auajahul al-Matalib, Ihqaq al haqq, vol. 6, pp. 4 & vol. 16 pp. 402

Therefore, it is right to say that the existence of Islam was because of Prophet Muhammad (PBUH&HP) and its survival was because of Ali (PBUH).

Abbasi asked: Alright, let's assume that you are right and Umar has been a usurper and has distorted Islam, why you hate Abu-Bakr?

Alawi answered: We hate him for several reasons:

1. Abu-Bakr had the worst behavior to Fatima (PBUH), the daughter of Prophet Muhammad (PBUH&HP).
2. Abu-Bakr did not perform the Islamic punishment about the criminal Khalid ibn al-Walid

The king asked with surprise: Was Khalid ibn al-Walid a criminal?

Alawi answered: Yes.

The king asked: What was his crime?

Alawi answered: His crime was that when Abu-Bakr sent him to one of the respected followers and companions of Prophet Muhammad (PBUH&HP), Malik ibn Nuwairah, in which the Prophet promised him to go to Paradise, Abu-Bakr ordered Khalid to kill Malik and the people with him. Malik was outside of Medina and when he saw that Khalid is coming with an

army to fight with him, ordered his soldiers to get ready for the fight. When Khalid reached them deceived and lied to them that they don't want to harm them but they want to be their guests that night. After Khalid swore that they don't want to harm them, Malik and his soldiers put down their weapons and in the prayer time Malik and his soldiers started their worshiped and then Khalid attacked them and killed all of them. After this big crime, Khalid got greedy on Malik's beautiful wife and committed adultery to her. Khalid then cut the head of Malik and his soldiers and put them under the pot of his food and celebrated his conquest and adultery, with his soldiers. When Khalid returned to Medina, Umar wanted to execute the Islamic punishment (Hadd) on him and then kill him because of committing adultery and killing Muslims but Abu-Bakr didn't allow him and contravened one of the most important laws of Islam.

The king asked the minister: Is what Alawi said about Khalid and Abu-Bakr true?

The minister answered: Yes, the historians have narrated so.

The king asked: So why some people call Khalid as "the drawn swords of Allah"?

Alawi answered: He was the weak sword of Shaitan because he was enemy of Ali ibn Abi-Talib (PBUH&HP) and was accompanying Umar when Umar burnt the house of Fatima (PBUH), but some idiots call the criminal Khalid as the drawn sword of Allah.

The king asked: Are Sunnis enemies of Ali ibn Abi-Talib?

Alawi answered: If Sunnis are not enemies of Ali ibn Abi-Talib (PBUH), so why they praise those who usurped his right and are gathered around Ali's enemies and are denying his competencies and are so hostile that have said: "Abi-Talib died as an infidel". This is despite the fact that Abi-Talib was a true believer of Islam and has greatly helped Islam in various situations and was one of the best defenders of Prophet Muhammad (PBUH&HP).

The king asked: Did Abi-Talib become Muslim?

Alawi answered: He wasn't an infidel so that he would convert into Islam; He was a believer but he concealed his belief until Prophet Muhammad (PBUH&HP) began his mission (Mab'ath) then Abi-Talib formally announced his belief in Islam. Therefore, Abi-Talib is the third Muslim. The first Muslim is Ali ibn Abi-Talib (PBUH), the second Muslim is Khadijah, and the third Muslim is Abi-Talib.

The king asked the minister: Is what Alawi is saying true?

The minister answered: Yes, historians have narrated so.

The king asked: So why it is reputed among Sunnis that Abi-Talib died as an infidel?

Alawi answered: Because Abi-Talib is father of Ali (PBUH) and Sunnis have an animosity against his son, Imam Ali (PBUH), and because of this hostility they disrespect Abi-Talib. Also the hostility of Sunnis to Imam Ali (PBUH) caused them to kill Imam Hassan and Imam Hussain (Peace be upon them) – the two young saints of Paradise (entitled by the Prophet) – so that Sunnis came to Karbala to kill Imam Hussain and said to Imam Hussain: We will kill you because we are hostile to your father and his misbehavior in the Battles of Badr and Hunain.

The king asked the minister: Did the killers of Imam Hussain (PBUH) say so?

The minister answered: Yes, historians have narrated so.

The king asked Abbasi: What is your response about Khalid?

Abbasi answered: Abu-Bakr did it expediently.

Alawi said with surprise: Glory be to Allah, what kind of expediency caused Khalid to kill innocent Muslim people and commit adultery with their wives and Abu-Bakr let them be free of punishment and gave the army commandership to him again, then Abu-Bakr says: he is a sword that Allah have drawn?! Does the sword of Allah kill (stubborn) infidels or it massacres innocent Muslims? Will the sword of Allah be drawn for defending the virtue and justness or it is drawn for raping and committing adultery with wives of Muslims?

Abbasi answered: Alright Alawi, I agree that Abu-Bakr made mistakes, but it is clear that Umar rectified his mistakes.

Alawi said: Umar wanted to execute the definite Islamic punishment (Hadd) on Khalid and prepared the instruments to execute the Hadd of adultery and murder on him, because he has committed adultery and has killed innocent Muslims, but ultimately though Umar didn't punished Khalid and he did the same mistake as Abu-Bakr did.

The king asked: Alawi, you said in the beginning of your speech that Abu-Bakr misbehaved Fatima (PBUH), the daughter of Prophet Muhammad (PBUH); what was his misbehavior?

Alawi answered: After Abu-Bakr, with force of sword, took swear of allegiance from people for himself to be the caliph, he then sent some men including Umar, Qunfuz (Umar's slave), Khalid ibn Walid, Abu Ubaidah ibn al-Jarrah, and some other hypocrites towards the house of Ali and Fatima (PBUH), then Umar gathered a large amount of woods and placed them on the doors of their house – the same doors that Prophet Muhammad (PBUH&HP) stood before it many times and said: Salaam to you Family of Prophethood, and he didn't enter that house without the permission– and then he fired the woods and the doors burned. Then Fatima (PBUH) come next to the doors to dissuade him and his men from violently taking the swear of allegiance from Imam Ali (PBUH), but Umar kicked the doors and caused death to her embryo and a nail thrust into her chest. Then she deeply sighed and said: Dear Father, Prophet of Allah, look what crimes are committed against us by Umar ibn al-Khattab and son of Abi-Quhafah. Umar looked at his men and said: Hit Fatima. With this order, his men attacked the most beloved daughter of Prophet Muhammad (PBUH&HP) and struck her so severely that her body bled. These injuries remained on her so that it caused her martyrdom. Therefore, Fatima (PBUH) is a martyress of Family of Prophethood and she is being martyred by Umar ibn al-Khattab.

The king asked: Is all of what Alawi said true?

The minister answered: Yes, I have read in historic books what Alawi said.

Alawi said: That is why Shiites hate Abu-Bakr and Umar. One of the facts that can guide you to find out that Abu-Bakr and Umar did those crimes is that you study what historians have narrated: **Fatima (PBUH) died while she was wrathful on Abu-Bakr and Umar.** This is while Prophet Muhammad (PBUH&HP) says:

إِنَّ اللَّهَ يَرْضَى لِرِضَا فَاطِمَةَ وَ يَعْضِبُ لِعُضَبِهَا⁴³

Surely Allah consents to the consent of Fatima and resents when she resents.

There are many narrated Hadiths like this. King, you know well what is the finale situation of someone whom Allah is wrathful and resented on.

The king asked: Is this Hadith true that “Fatima (PBUH) died while she was wrathful on Abu-Bakr and Umar”?

The minister answered: Yes, the narrators and historians have narrated this Hadith.

⁴³ Bihar al-Anvar, vol. 43, pp. 26

Alawi said: In addition, to find out the truthfulness of what I said, I guide you to this fact that Fatima (PBUH) willed to Imam Ali (PBUH) that Abu-Bakr and Umar and the other criminals, do not participate in her funeral and burial, do not perform the requiem prayer upon her, and do not see her dead body. She also willed to Imam Ali (PBUH) to hide her tomb and he did so.

The king said: This is strange, did they do so?

The minister said: Historians have narrated so.

Alawi said: Abu-Bakr and Umar also did another injustice to Fatima (PBUH).

Abbasi asked: What injustice?

Alawi answered: Abu-Bakr and Umar usurped the estate (Fadak) of Fatima (PBUH).

Abbasi asked: What is your reasoning that they usurped Fadak?

Alawi answered: It is written in historic books that Prophet Muhammad (PBUH&HP) endowed Fadak to Fatima (PBUH) and when Prophet Muhammad (PBUH) died, Abu-Bakr sent Umar to violently dismiss the workers there and usurp Fadak from Fatima (PBUH). Fatima (PBUH) advised them not to do

that but they didn't care about what she said and rejected her. Then Fatima (PBUH) didn't spoke with them and martyred while she was wrathful on them.

Abbasi said: But Umar ibn Abdul-Aziz returned Fadak to the children of Fatima (PBUH).

Alawi said: What is the use? If someone usurps your house and after you died someone else return your house to your children, is this a remedy for that usurpation?

The king asked: It can be understood from dialogues of you (Alawi and Abbasi) that all Muslims believe that Abu-Bakr and Umar usurped Fadak.

Abbasi said: Yes, it is narrated in history.

The king asked: Why they did so?

Alawi answered: Because they wanted to usurp the caliphate and they knew that if Fadak remains the property of Fatima (PBUH), it would generate a great deal of income and she would have share it with people and therefore people would have gather around Ali and Fatima (PBUT), and this is what Abu-Bakr and Umar really hated and were afraid of.

The king said: If these words are true, the caliphate of these three persons is invalid and if their caliphate is invalid, then

what do you think the right caliphs and successors of Prophet Muhammad (PBUH&HP) must be?

Alawi answered: The truth is that Prophet Muhammad (PBUH&HP), based on the command of Allah, have specified and appointed his successors. Prophet Muhammad (PBUH&HP), have said: My successors are twelve persons as the number of Twelve Tribes of Israel, and they are all from Quraysh.

The king asked the minister: Is it true that the Prophet have said so.

The minister answered: Yes, it's true.

The king asked: Who are these twelve persons?

Abbasi said: Four of them are famous, namely, Abu-Bakr, Umar, Uthman, and Ali.

The king asked: And who are the rest of them?

Abbasi answered: There is dissension about the rest of them among Ulama.

The king said: Tell us all of their names.

Abbasi became silent.

Alawi said: King, now I will tell you all of their names that are written in Sunni books:

Ali, Hassan, Hussain, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hassan, Mahdi (PBUT⁴⁴).

Abbasi said: King, Shiites say that: Mahdi is alive and has been living since the year of 255 Hijri; is this reasonable? Also they say that: Mahdi will appear in Akhir al-Zaman (the end of world's time) and he will fill the Earth with justice and equity, as it was filled with atrocity and wickedness.

The king asked Alawi: Is it true that you have such a belief?

Alawi answered: Yes, it's true. Because Prophet Muhammad (PBUH&HP) have said so and Shiite and Sunni narrators have narrated Hadiths from the Prophet regarding it.

The king asked: How it is possible that someone can live for such a long time?

Alawi answered: Right now, it is less than one thousand years that Imam Mahdi (PBUH) is living and Allah says in Quran:

﴿ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ⁴⁵ ﴾

⁴⁴ Peace Be Upon Them

“Then he remained among them a thousand years except fifty years”

Is Allah unable to lengthen the life of someone? Is not life and death at control of Allah? And cannot Allah do whatever He wants to do? On the other hand, Prophet Muhammad (PBUH) himself has said this regarding the appearance of Mahdi, and the Prophet’s truthfulness is well acknowledged.

The king asked the minister: Is it true that Prophet Muhammad (PBUH) have said these words regarding Mahdi (PBUH)?

The minister answered: Yes⁴⁶.

The king asked Abbasi: So why do you deny the facts that are reliable among Sunnis?

Abbasi answered: Because I am afraid that the minds of masses of people gets shaky and their hearts tend towards Shiites.

⁴⁵ Sura AL-ANKABOOT, verse: 14

⁴⁶ There are numerous documents including: al-Malahim wa al-Fitan, chapter 19; Iqd al-Durar, pp. 66; Yanabi' al-Mawaddah, pp. 491; Tazkirah al-Khawas, chapter 6; Arjah al-Matalib, pp. 378; Hilyatul Awliyaa, Zakhaeer al-Uqba

Alawi said: Abbasi, therefore you are one of those whom this verse of Quran is pointing out:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾

“Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for people, these are whom Allah will curse them, and the cursers will curse them too”.

Therefore, you are included in this curse of Allah.

Then Alawi added: King, ask Abbasi whether it is necessary for a knowledgeable Muslim to preserve the Book of Allah (Quran) and speeches of Prophet Muhammad (PBUH&HP) or it is necessary for him to preserve the distorted opinions of ignorant people?

Abbasi answered: I will preserve the opinions of people so that their hearts do not tend towards Shiites, because Shiites are distorters.

Alawi said: The truth is that reliable books discover for everyone the fact that your caliph (Umar) was the first person who distorted Islam and he himself have reiterated it and

have said: “this is a good distortion”. He said this during the Tarawih Prayers and ordered people to collectively (Jama’ah) perform the prayers which must be performed individually (Furada), while he knew that Allah and Prophet Muhammad (PBUH&HP) forbade to collectively perform the Furada (individually) prayers⁴⁷. Therefore, this is a distortion and opposition against Allah and Prophet Muhammad (PBUH&HP). On the other hand, Umar made another distortion in Adhan; he removed the phrase

“الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ” and added “حَيَّ عَلَى خَيْرِ الْعَمَلِ” to Adhan.

Didn't Umar made a distortion against the order of Allah and excluded the share of Al- mouallifahtu Qulubihim “المولفة قلوبهم” from Zakat?

Didn't Umar made a distortion and forbade Mut'a of Hajj, which is against the order of Allah?

Didn't Umar made a distortion and forbade Mut'a of women, which is against the order of Allah?

⁴⁷ Sahih Bukhari, chapter of Tarawih Prayers, as-Sawa'iq ibn Hajar; Asqalani says in the book of Irshad as-Saari fi Sharh Sahih Bukhari in volume 2. page 4, in an addendum to Umar's saying (نعم البدعة هذه): Umar called this a distortion (البدعة) because in the lifetime of the Prophet there was not such a thing.

Didn't Umar made a distortion and abandoned the Islamic punishment on Khalid ibn Walid, which is against the order of Allah?

Now tell me you Sunnis are distorters or we Shiites?

The king asked the minister: Are those distortions of Umar, which Alawi cited them, true?

The minister answered: Yes, a group of Ulama have cited them in their books.

The king asked: With these facts, why we should follow someone who distorts Islam?

Alawi said: For the reason that you mentioned, it is forbidden to follow this person (Umar) because Prophet Muhammad (PBUH&HP) said: "Any distortion is deviation and any deviated is in Fire (of Hell)". Therefore, whoever is aware of Umar's distortions and follows them, will certainly go to Hell.

Abbasi said: But the head of the Four School of Religions approved Umar's deeds.

Alawi said: This, per se, is another distortion.

The king asked: Why?

Alawi answered: Because the head of these Four Schools, namely, Abu Hanifah, Malik ibn Anas, Shafi'i, and Ahmad ibn Hanbal, born two hundred years after Prophet Muhammad (PBUH&HP). Now the question is, were the Muslims who lived after death of the Prophet and before the birth of these four persons in vain and deviation? What reasons exist to justify that the only right Schools are these Four Sunni Schools and it is forbidden to follow other Fuqaha (Islamic jurisprudence specialist)? Did Prophet Muhammad (PBUH&HP) order us to do so?

The king asked: Abbasi, what is your answer to this question?

Abbasi answered: These four persons were more knowing than the others.

The king asked: Is the knowledge of all other Fuqaha (Islamic jurisprudents) less than these four persons?

Abbasi answered: Yes, but Shiites follow the Madhab (religion) of Ja'far As-Sadiq (PBUH).

Alawi said: We follow Madhab of Ja'far As-Sadiq (PBUH) because his Madhab was of Prophet Muhammad (PBUH&HP) and he is from the family and house that Allah says about them:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾⁴⁸

“Certainly Allah desires to keep the uncleanness away from you people of the House, and purify you a (thorough) purification”.

Of course we Shiites follow all the mentioned twelve Imams, but because Imam Sadiq (PBUH) had the opportunity (despite the will of tyrant dictators) to promote and distribute the Hadiths and the interpretations of Quran to people, and his freedom to express the true Islam was very great – so that even four thousands students attended his classes and he restrengthened the bases of Islam, which were broken by Omayyads and Abbasids dynasties⁴⁹ –, therefore Shiites’ Madhab is named “Ja’fari”.

The king asked: Abbasi, what is your answer?

Abbasi answered: Imitation from the Four Sunni School had been Sunnis’ continuous habit.

Alawi said: No, it hadn’t been your voluntary habit. But the truth is that some dictators forced you to imitate from them and you followed them blindly.

⁴⁸ Sura AL-AHZAB, verse 33

⁴⁹ Al-Imam as-Sadiq (PBUH&HP) va al-Madahib al-Arbi’a, Tarikh Baghdad

Abbasi became silent.

Alawi said: King, I testify that Abbasi is among the inmates of Hell, if he dies on this opinion.

The king asked: How did you know that?

Alawi answered: Because there is a Hadith from Prophet Muhammad (PBUH&HP) that says: "Whoever dies and do not know the Imam of his time, has died like dying of the Age of Ignorant (al-jahiliyah)". King, please ask Abbasi, who is Imam of his time.

Abbasi asked: Is this Hadith narrated from Prophet Muhammad (PBUH&HP)?

The king asked the minister: Is this Hadith narrated from Prophet Muhammad (PBUH&HP)?

The minister answered: Yes, it is⁵⁰.

The king said with a great anger: Abbasi, hitherto, I thought you are a reliable person but now your lies become clear for me.

Abbasi said: I know who the Imam of my time is.

⁵⁰ Sahih, by Hafiz Neyshabouri, vol. 8, pp. 107; Yanabi' al-Mawaddah, pp. 117; Nafahat al-Lahout, pp. 3

Alawi asked: Who is the Imam of your time?

Abbasi answered: He is the king.

Alawi said: King, please know well that he is lying and he said you are his Imam of his time to flatter you.

The king said: I know he is lying, and I know who I am. I don't have such excellences to be the Imam of the time and mostly my business is to administer the country and going for hunting.

Then the king asked: Alawi, who do you think to be the Imam of our time?

Alawi answered: I believe that Imam Mahdi (PBUH) is the Imam of the time, as it is narrated from Prophet Muhammad (PBUH&HP). Therefore, whoever knows and recognizes him, will go to Paradise and whoever doesn't, will die like the people who died in the Ignorant Days (al-Jahiliyah) and eventually will go to Hell.

Here, the king Malik-Shah Seljuk became very happy and excited and said to all people in the conference:

People! Know that I am sure and do believe, from these three days conversations, that Shiites are true in all their beliefs and Sunnis have a distorted religion and some counterfeited

opinions exist in Sunni religion. Because I am a person who accepts the truth when it is proved, and I am not among those who deny truth and I do not want to go to Hell, I hereby announce that I converted to Shia and whoever desires to convert to Shia is free to do it and can embrace the true salvation of Allah and liberate himself from the darkness of ignorance toward the light of truth.

The minister – Nizam ul-Mulk Tousi – also said: I knew that Shia is the only right religion and I understood this through my researches, and hereby I announce to be a Shia.

Therefore, most of the Ulama and the ministers and the military forces, who were about seventy people, converted to Shia.

The report of conversion of king Malik-Shah Seljuk, his prime minister, and his military forces rapidly spread throughout the Islamic cities and many people converted to Shia. Nizam ul-Mulk Tousi, my father-in-law, ordered the teachers to teach Shia religion in all Baghdad Nizamiyah Schools.

Nevertheless, some Sunni Ulama, who were stuck on their distorted religion, remained the example of this verse of

Quran: ﴿فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾⁵¹, “so that they were like rocks, or rather worse in hardness”. Those people plotted coup d'état against Malik Shah and Nizam ul-Mulk and killed Nizam ul-Mulk Tousi on twelfth month of Ramadan of the year 485 Hijri and then they killed Malik-Shah Seljuk. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ

راجعون

These two great men martyred for the sake of Allah and finding the truth and the right path. May their Martyrdom and whoever is martyred for the sake of Allah, be glorious.

An ode is being composed in the mourning of Nizam ul-Mulk Tousi, here is a part of it:

Nizam ul-Mulk was a precious jewel

That Allah has made him with laurel

He was valuable a pearl

But time returned him to his shell

He accepted the truth in a discussion

A discussion that discovered the truth with reason

⁵¹ Sura AL-BAQARA, verse: 74

Shia is the right religion, no doubt

Other sects are, just in doubt

But the evil minded martyred him

Though it made a shining newmoon out of him

Thousands Salaam of Allah be upon him

May he rest in Paradise and eternal joy be with him.

It is noteworthy that I (Maqatel ibn Atiah) was also present in that conference and inscribed whatever happened there and of course I summarize the important issues into this digest pamphlet.

Praise belongs to Allah and Salaam of Allah be upon Muhammad and his pure Family and their true followers. I wrote this pamphlet in Baghdad Nizamiyah School.

Maqatel ibn Atiah

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